

THE BAPTIST.

\$2.00 IN ADVANCE.

Requirements for Admission. These are the same as the requirements adopted by the Southern Association of Colleges and Preparatory Schools, of which association the University of Mississippi is an original member. The requirements are the equivalent of a good high school course. The fact that over 60 schools in the State are able to give the necessary preparation keeps the University courses in proper connection with the public school system of the State. Students who are not morally and intellectually qualified, or who are not diligent in improving opportunities offered, are not desired.

From the first the University of Mississippi has been in harmony with the religious and moral

Religious and Social Influences. sentiment of the State. The officers of the University are all Christian men. The various religious denominations are represented in the University and in the community. Religious exercises are held every week-day in the University chapel, at which professors and students attend. In the town of Oxford are churches representing the religious denominations of the State. All the pastors of these take an active interest in the moral welfare of students. The officers of the University fully recognize the paramount value of religious and proper social influences in the development of true and noble character.

By reference to another column the reader will see an account of Blue Mountain opening, taken from the **Blue Mountain. New Standard**, which is gotten up in a very readable style.

The article above referred to gives the facts about as they stood the first of the week. However, they were reserving some places for which deposits had been made, and some for whom they were held have been detained by sickness in their homes and will hardly be able to enter soon. In so large a school as theirs a pupil drops out occasionally. Therefore, they solicit correspondence with any who contemplate entering school, as they may be able to care for all who wish to come.

On the morning of the 22nd inst., Blue Mountain had present 230 boarding pupils—the largest in its history. This is not only a good and great school, but has grown to be a really large school.

JACKSON, MISSISSIPPI, SEPTEMBER 25, 1902.

VOL. IV, NO. 46.

About a month ago Dr. A. J. Barton, of Arkansas, resigned the secretaryship of the State Board, because the management of the Advance asked him to come to the helm of that journal.

Two Resignations. And now comes the news that Dr. A. J. Holt has given up the work of secretary in the great State of Tennessee, to accept the pastorate of the Nacogdoches church, Texas.

These are two good and useful men whose places will be hard to fill. Four or five years seem to be an average tenure of this office in any State. The duties are multiplex, difficult, and very wearing, both mentally and physically. Our own Dr. Rowe endures well.

preached a fine sermon on the first night, and Bro. R. A. Cooper a similar one the next day. The speeches of Dr. Rowe and young Bro. Leavell were high up in the scale of excellence. THE BAPTIST was put into many new places, and many renewals taken. The next meeting will be held with Clear Branch on Tuesday before the 3rd Sunday in September, 1903.

Zion Association. This body met at Eupora on the 17th. Bro. T. J. King, a layman, was moderator, Bro. J. W. Spencer, clerk, and Bro. John Harvey, treasurer. The associational sermon was preached by Rev.

J. L. Phelps, of Kilmichael. There are some good preachers in this association and they, together with some strong laymen, are pushing every department of work to the front. There were several visitors present, among whom were brethren A. C. Ball, W. H. Thompson, A. V. Rowe, L. P. Leavell and T. J. Bailey. The association made a better showing for our benevolent work than in the past. This is the association in which Revs. A. B. Hicks and T. H. Wilson have so long carried the banner of the cross. The hospitality of Eupora was all that could be desired. THE BAPTIST will go to many new subscribers who have not been receiving it. This body will hold its next session with the Unity Church ten miles east of Duck Hill, Wednesday before the 2nd Sunday in September, 1903.



TUPELO BAPTIST CHURCH.

The old Chickasaw Association met on the 16th in its 63rd session with the Baptist church at Tula, Miss. **Chickasaw Association.** The moderator, Rev. C. W. Smith, being unable on account of sickness to attend the meeting, Rev. I. M. Gray, another aged brother, was elected moderator; V. B. Tucker, re-elected clerk; and Dr. B. F. Leavell, treasurer.

The appointee being absent, Rev. I. M. Gray, his alternate, preached a good sermon on the Leadership of the Holy Spirit. The entire first day was consumed in preaching the associational sermon, reading the letters and organizing. This is the "mother of associations" in North Mississippi, as the old Mississippi is in South Mississippi. The attendance was fair and the interest good. Quite a number of pastors were present, and among the visitors were R. A. Cooper, G. W. Riley, H. L. Finley, L. P. Leavell, A. V. Rowe and the editor of THE BAPTIST. Bro. T. A. J. Beasley

Infants, and idiots, are not subjects of Gospel address. The mind or the intellect is the avenue to the soul.

An Answer. The soul is that principle which God breathed into Adam, and he became a living soul. Gen. 2:7.

The soul is the man, the undying man; the body is the temple, the home arranged for its convenience and in which to develop.

This body "is of the earth earthy," and must return to dust.

Christianity is superhuman, it is divine, it is reasonable, but above human reason.

As taught by Arminians it is intellectual, making man's salvation hinge on his works. The Bible teaches, "by grace are ye saved through faith; and that not of yourselves it is the gift of God." Eph. 2:8.

W. T. STOVALL.

Leland, Miss., Sept. 13, 1902.

If letters are not promptly answered, remember the editor is much on the wing, attending associations.

THE BAPTIST.

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Brave Men and cowards.

Twelve men were sent to spy out the land of promise. They were gone forty days. They reported the land to be a goodly one; but infested with giant mountains and walled cities, great and high. They all concurred in this report. Ten of them decided that the country was too much for them and urged that the whole force return to Egypt—they were cowards! To this conclusion of the ten, two, Caleb and Joshua, entered a most vigorous demur and argued it with great enthusiasm—they were brave men! They saw the sons of Anak, walled cities and all; but, remembering the Red Sea incident and the promise of God, they were assured of victory, if they would only "go up at once and possess the land." But the cowards prevailed, and Israel was turned back into the wilderness to die, when they might have gone into the land "flowing with milk and honey" and lived.

We have these cowardly spirits with us until this day—and the brave ones too! The coward is always afraid that something awful is going to fall us. He sees danger written athwart the skies all the time.

The country is coming to ruin and going to the dogs, and the churches are powerless to do the Lord's work, and the devil is in the saddle. He tooted and spurred, ready to ride down the hosts of the living God, unless they beat a hasty retreat. They don't want to open up any new fields, however wide. The doors may be open inviting entrance and occupation. There are giants everywhere ready to pounce upon them, and God nowhere to come to the rescue. They are afraid to put God to the test—they prefer to skulk in their tents, or what is worse, terrify the multitude with their exaggerated ideas of the dangers, never, for once, taking God into account as offsetting any of these. They are afraid to emerge the Sunday

build a new house of worship, or repair the old one. They are afraid to ask the association to meet with them, or the convention; afraid to call a pastor for half time or full time; afraid to have a protracted meeting, for fear it will not turn out well and the cause set back. In their fright they have forgotten to think of God as being in the field at all, keeping watch about His own.

The sad thing about it is, that now as in the long ago the voice of the cowards prevails, and disaster comes to the cause of our Lord and Master—disaster almost irreparable. The coward is an encumbrance, the sooner cut loose, the better. The times demand brave men at the front; and, if there are and must be cowards, let them be sent to the rear. We have no need for anybody to hold back, the hill is too steep and we are too far from the crest. We don't need any leader that has to be carried along by the rank and file; we need leaders, in our colleges, in our churches, in our societies, in all our work, who can run on before and call the rank and file of us after them—some who can run on three or four years before and call us to greater and nobler things.

Caleb and Joshua, to the front!

Those Sunday-school Institutes.

They are to begin with the Blue Mountain church, October 26, and after swinging around the corners for 21 days, close with the Yazoo City Church, Nov. 16th. Just 17 churches are to be visited, and these are so distributed as to make it possible for the churches in nearly every section of the State to receive an uplift in their Sunday-school work. Of course, it is not possible for these brethren to spend a day with every church in the State. It would take more than three years of 365 days each to do this; and, to give one Sunday to each church, would require about 30 years. Having only 21 days for this special work, the Executive Committee of the Convention Board has endeavored to "scatter" the work all over the State. Taking the railroad schedules into consideration, it is about as good an "itinerary" as could have been devised.

Those who are in position to know, say that Dr. Spilman is head and shoulders ahead of anybody in the Sunday-school work in America. When you hear him, you will be impressed that he was made with special reference to the work that now engages his attention. He is the field man for the Sunday-school Board of the Southern Baptist Convention, which embraces the territory of all the Southern States. His worthy companion in travel and labors will be our own State Sunday-school field man, Prof. Landrum P. Leavell, who is young and strong of heart, head and hand.

The work of these brethren will be to stir up the minds and hearts of the people in regard to the Sunday-school work. They want to meet the pastors, deacons, superintendents, teachers—leaders! as well

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Have We a Concordat?

"We think it is remarkable that so little has been said in the United States about a phase of the negotiations over the Philippine Islands that puts this government in a position that we believe, it has never occupied before."

In brief, have we not a virtual concordat? Have we not as a nation recognized the Vatican as a power with which to make treaties? Have we not sent an ambassador to the Vatican? Have we not, what is most remarkable, notwithstanding the startling claim of the government of the United States, through its representative, that privilege that has caused contention for centuries between kings and emperors and the pope—the privilege of making nominations to the hierarchy of the Roman Catholic church? Is it not surprising when the president of the United States, through a representative, asks the Vatican to appoint his candidates to church offices?

When Dewey sank the Spanish fleet in Manila bay, a change began in the genius and spirit if not, indeed, in the form of the United States government that must soon be apparent to even the most superficial observer.

J. B. SEARCY.

The Pastor's Current Literature.

In this age of advancement, when every thing is being done by specialists and each sphere of labor has progress for its motto the minister who would be equal to his task, must always be on the alert to make the most of his opportunities. The well organized departments of human activity are all well provided with literature thoroughly adapted to the advancement of their peculiar interests. This is as it should be. The press is a powerful agent for promoting good or evil; it is doubtful if any other agency is so potent a factor in human affairs.

There is a community of interest, a fraternal feeling, binding all men of any given class together, even though they be competitors. This bond of common sympathy is the best formed and developed by journalism since in this way a larger class can be reached than by any other plan.

W. JAS. ROBINSON.

Texas Letter.

I am quite sure there are at least, some readers of THE BAPTIST, who would be pleased to know how matters are going with us in Texas; so I will note down a few things:

The official organ of his denomination should be given first place on the list. Each Baptist minister should take his State paper even if it must be done at great sacrifice and also strive to put it in every home among his people. Its weekly visits will bring to its readers the news of the kingdom among men, its reverses and achievements are alike made known. In a powerful way it is constantly making appeals for the various causes fostered by the denomination and in which the zealous pastor desires to enlist his membership. Do not be surprised if ignorant people do not respond to your appeals. Intelligence is essential to generous giving, and the weekly newspaper is the greatest foe to ignorance you can enlist. It will also prove a won-

I clipped the above from the *Arkansas Gazette*, a secular paper and one that is understood to be very favorable to Roman Catholics. But, as an American citizen, he calls attention to the fact that our government has taken a new departure with respect to the separation of church and State. The present administration has recognized the Romish hierarchy and the Pope of Rome as a civil government and has sent an ambassador to treat with them respecting lands

claimed by them in the Philippine Islands. Yes, the administration has gone ever further than this. They have sought to establish a "concordat" with Rome, that is an agreement by which the Pope shall ordain such priests to the Cardinalship or an Archbishopric in America as this government shall recommend. Thus to all intents and purposes making the Roman Catholic Church the established church of America. Will Baptists and Protestants be still and see the union of church and State foisted upon them by the present administration? There is no party politics in this, it is a life and death struggle for the religious liberty for which Obadiah Holmes and Roger Williams suffered and for which Patrick Henry plead so eloquently in contending for the eternal separation of church and State. Will not our papers everywhere second the vote of waving? Our government has as much right to say who Baptists will ordain as deacons or Presbyterians as elders, or Methodists appoint as stewards, as they have to say who Catholics shall make Cardinals for this country.

J. B. SEARCY.

der-worker in educating your people in its peculiar doctrines.

The Foreign Mission Journal, and the Home Field should jointly claim second place. A careful reading of these is absolutely necessary to an intelligent grasp of our work as a whole. We are laboring under the Divine command to make disciples of all nations, but without a knowledge of our achievements and the needs of the work we can never labor most successfully. These three periodicals should be in every Baptist home in the land, and the pastor who fails to make reasonable efforts to put them there is not true to his best interests.

The greatest homiletic magazine in the English language is without doubt, The Homiletic Review. It is divided into sections as follows: review, sermonic, helps and hints, exegetical and expository, pastoral, social, miscellaneous and editorial. Each department is brim full of the very best productions devout hearts bring forth. Neither time, money nor pains are spared to make each department peerless. In each issue, the preacher will find a feast of the very best daintily spread for a banquet for his soul and mind.

The Missionary Review of the World is constantly gleaning truths from every clime so its readers may be in touch with all missionary interests. I am very sorry that Baptists do not use its pages more, but am persuaded that we and not the editors are most to blame. As a general missionary intelligencer it is by far the very best.

As a critical magazine "The Bible Student" is probably the best in the world for those who love the old-time doctrines. It represents the conservative school of criticism, and is equal in mental equipment to any journal published. The editors are not only scholarly, but devout men.

The great contention of today is the veracity of the Scriptures, but we are only listening to the skirmishing now, soon the battle will be on full blast. The Bible Student will be found in the thickest of the fray and equal to the task.

W. JAS. ROBINSON.

Texas Letter.

I am quite sure there are at least, some readers of THE BAPTIST, who would be pleased to know how matters are going with us in Texas; so I will note down a few things:

The complaint is quite wide-spread, that corn and cotton will yield not more than half an average crop. This shortage is somewhat offset by a good hay crop, together with an abundant yield of wheat and oats. All of which justify us in the belief, that we, "may give seed to the sower and bread to the eater." So many loads of corn and bales of cotton come into town every day, that one would scarcely think crops are short.

Notwithstanding the short crops our General Baptist State Convention has gone steadily on in mission work and we are closing up the most successful year in all our mission work in Texas. Dr. J. B. Gambrill, the Secretary of our State Mission

Board, to whom all the reports of the missionaries are made, says, in a recent publication, "There has never been anything equal to it in the history of State missions in America."

It has been our custom to go to the convention free from debt, and it is our purpose, by the help of the Lord, not to break the record. However in order to do so, between now and the meeting in Waco, November 7th, it will be necessary to raise fifteen thousand dollars. We confidently expect to raise it.

Dr. J. M. Carroll has resigned the pastorate of the 1st Church of Waco in order to enter the field to raise an endowment fund for Baylor University. It is made to appear that this work must be done, and that Dr. J. M. Carroll is the man to do it.

Rev. Dr. A. J. Holt, who did heroic work as missionary secretary in Texas, in the years of the past, and who has worked equally well in the same capacity recently in Tennessee, will most likely return to Texas, as pastor in the historic town of Nacogdoches. There will be great rejoicing among large numbers of our people, should he return. I do not mean to say, that Dr. Holt is playing prodigal except in this particular, "He has come to himself." At his return all the brethren "the elder" as well as the rest will feel like, at least, eating a part of the "fatted calf."

It gives all of us great pleasure to know, that Dr. J. H. Boyett, an old Texas boy, recently pastor at Maysville, Ky., will return to his old pastorate in Sulphur Springs, made vacant by the resignation of the warm hearted and eloquent R. W. Merrill, who goes to the 1st Church, Longview, this State.

I am peculiarly pleased that my good friend and brother E. L. Wesson, of Sardis, Miss., has been called to the Marshall Church. The field at Marshall will afford an ample opportunity for this rising young Mississippian to do great good. We trust the Lord may direct him to accept the work in this important and growing city on our eastern border. There are some other preachers in Mississippi, whose presence in Texas we very much covet.

The length of my letter warns me, I would better stop with a promise of more anon. I am cordially yours,

A. J. FAWCETT.

The B. M. College Opening.

For the first two days of this week expressions like these smote the ear of every passer by: "Are you going to meet the girls when they come in?" "The girls will be here Tuesday." "Are you going to the opening?" These questions indicated the topic of chief interest to the village and surrounding country,—indeed, a matter of interest to many hundreds throughout the State. Well, on Tuesday morning events began to event themselves; by 9 o'clock

more than a hundred people of the community, most of whom were girls expecting the arrival of friends, were assembled at the depot to meet the regular north bound passenger train. This, after some delay, reached Blue Mountain with about 35

L. L. SHOEMAKER.

Blue Mountain, Miss., Sept. 20, 1902.

A Test of a Church's Devotion to her Pastor.

DEAR BAPTIST:—Mt. Zion Church has many reasons to rejoice over the unity and brotherly love that now exist between her pastor and her membership. At the close of our August meeting, conducted by Bro. Nutt, and pastor, Bro. Quinn kindly notified us that he had been called nearer home to a field of work, and could not supply us for another year. Hence there was a committee appointed to ascertain who would be our shepherd another year.

At our September meeting we had two more additions, which made 19 young soldiers baptized by him in thirty days into our church. We had some fine preaching and our church was greatly revived. At the close, our committee notified Bro. Quinn, that our church was more united on its pastor than ever before, and that not only our church but it was God that was calling him to remain with a people that was so devoted to him, and in a field that he was doing such a noble work for our blessed Master and that we could not give him up. After a unanimous vote of the entire congregation, Bro. Quinn graciously bowed to the will of the church, and accepted, and will be our shepherd for another year.

We sent the association our allotted amount for missions. We ask you to pray for us, that we may do more for our blessed Master another year.

J. M. McGEEHEE.

Spillman Appointments—Sunday School Institutes.

Blue Mountain—October 26 and 27, a. m. Cherry Creek—October 27, 7 p. m. and 28. Tupelo—October 29.

Macon—October 30, 7 p. m. Starkville—October 31 and November 2 at 7 p. m.

Columbus—November 1 and 2, morning and afternoon.

Meridian—November 3, at 3 p. m., and 4th.

Hattiesburg—November 5 and 6.

Brandon—November 7 at 7 p. m.

Clinton—November 8 and 9, a. m.

Jackson, First Church—November 9, 4 and 7 p. m.

Gloster—November 10, at 3 p. m., and 11th.

Indianola—November 12.

Greenwood—November 13.

Lexington—November 14 and morning of 15.

Yazoo City—November 15 at night and 16 at night.

Anding—November 16, morning.

Our State Sunday School missionary, L. P. Leavell, will accompany Dr. Spillman. We bespeak for them the co-operation of pastors and brethren in this work. The arrangements for these meetings will be in the hands of the pastors and all Sunday School workers adjacent are earnestly invited to attend.

The unequal division of time is to be accounted for by the railroad schedules and a desire to give the best service to each place. In behalf of the Executive Committee of the Convention Board,

A. V. ROWE, Cor. Sec'y.

Why Do the Baptists Immerse?

BY R. A. VENABLE.

It is my purpose to answer the above question so often asked by our Pedobaptist friends.

I. *Because the words expressive of the command to baptize mean "to immerse."* This meaning of course must be determined like the meaning of other words, by referring to the usage of the word in the literature where the word is employed. But this can be done by only a few. The makers of *dic-tion-a-ri-ies* are compelled to employ this arduous method in determining the meaning of words. They say as the trouble of undertaking what in most cases would be an impossible thing.

So we resort to the *dic-tion-a-ri-ies*, or lexicons, to determine the meaning of words. At once the question arises, What meanings do the Greek lexicons give this word, *baptizo*, expressive of the act of baptism? This question can be answered by referring to these authorities themselves: 1. The universally recognized authority among English speaking schools is the great work of Liddell and Scott. It is the final authority on the meaning of Greek words with all Greek students in this country and England. In the seventh and last edition which embodies all that is known on the subject, up to date, we find the following definitions: "1. To dip in or under water; of ships to sink or disable them; metaphorically of the crowds who flocked into Jerusalem at the time of the siege; passive, to be drenched; metaphorically, to be soaked in wine, over head and ears in debt, being drowned with questions or getting into deep water. 2. To draw wine by dipping the cup into the bowl. 3. To baptize. Middle, to dip oneself, to get oneself baptized." You observe there is not a single hint of sprinkling or pouring. The word means to dip or submerge metaphorically to overwhelm. But it is metaphorical use it never leaves off its primary meaning of submergence. Such is its meaning and use in Classic Greek.

But when we pass from the Classic to the New Testament use of this word, we are in possession of a few Testament Greek Lexicons which is standard everywhere with New Testament scholars. It is the work of three distinguished scholars, two Germans and one American. First it was known and published as Wilke's *Clavis*, that is key, to the New Testament. Subsequently it was revised by Grimm and published Grimm's *Wilke's Clavis*, and took its place as the best Lexicon in existence on New Testament Greek. Finally it was translated into English, from the Latin, by Prof. Thayer of the Harvard Divinity School, and bears the title of Thayer's Greek English Lexicon of the New Testament. It is now conceded to be the best New Testament Lexicon in the world. The meaning of this word receives full and free discussion.

"I. 1. Properly to dip repeatedly, to immerse, to submerge. 2. To cleanse by dipping or submerging, to wash, to make clean with water; in the middle and 1 Aor.

passive, to wash oneself, bathe. c. Metaphorically to overwhelm; and alone, to inflict great and abounding calamities on one, to be overwhelmed with calamities, of those who must bear them.

II. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterward by Christ's command received by Christians, and adjusted to the contents and nature of their religion, viz, an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of Messiah's kingdom. a. The word is used absolutely, to administer the rite of ablution, to baptize. Pass., to be baptized. Pass., in the reflexive sense to allow oneself to be initiated by baptism, to receive baptism; followed by a dative of the thing with which baptism is performed, water. b. With preposition *eis*, to mark the element into which the immersion is made; to indicate the effect. aa. *en*, with the dative of the thing in which one is immersed, of the thing used in baptizing; with the simple dative. bb. Pass., *epi*, relying on the name of Jesus Christ. cc. *huper*, on behalf of the dead, in 1 Cor. 15:29." Prof. Cremer in his *Biblico Theological Lexicon of the New Testament* says of this word: "The peculiar New Testament and Christian use of the word to denote immersion, submersion for a religious purpose, to baptize, may be pretty clearly traced back to the Levitical washings."

Prof. Saphoetes, a native Greek, defines *baptizo* "to dip, to immerse, to sink. There is no evidence that Luke and Paul and the other writers of the New Testament put upon the verb meanings not recognized by the Greeks."

You will please bear in mind that none of these authorities are members of a denomination who immerse for baptism. Their religious connection would dispose them to find authority for their practice in the word expressive of the act of baptism, if such could be done.

Liddell and Scott were clergymen in the Church of England; Grimm and Wilke were German Lutherans; Prof. Thayer is a Congregationalist, while Prof. Cremer is a Lutheran. The denominational connection of these distinguished scholars makes their testimony in respect to the meaning of the word *baptizo* in the light of the protracted controversy on the subject of baptism of great force. Had the claims of those who contend for sprinkling or pouring been sustained by a single example of the use of the word expressing the act of baptism, they would have been compelled to have given it a conspicuous mention, but no such mention is made by any one of them. The inevitable conclusion is, therefore, that no such meaning is to be found anywhere in the whole range of Greek literature either sacred or profane. The word never means effusion. "To pour" or "sprinkle" is not one of its meanings.

II. *Because the circumstances attending the administration of the rite show that it was performed by immersion.* That is,

Of course there are incidental and has y-mentions made of the observance of this ordinance in New Testament times in which no references are made to the attendant circumstances. But wherever the circumstances are made matters of record these all show that immersion was the act performed. (a) John the Baptist baptized the people in the river Jordan. "Then went out unto him Jerusalem and all Judea, and all the region round about Jordan and they were baptized of him *in the river Jordan*, confessing their sins." (Matt. 3:5-6.) (b) Jesus was baptized of John in the river Jordan. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent and the Spirit as a dove descending upon Him." (Mark 1:9-10.) (c) John is represented as "baptizing in Aenon near to Salim because there was much water there." John 3:23. Of the choice of this place Dr. Dods, a Scotch Presbyterian scholar, says: "The reason for choosing this locality was 'because many waters were there,' or much water; and therefore even in summer baptism by immersion could be continued. It is not the people's refreshment that is in view." (Expositor's Greek Testament; *in loco*.) (d) The account of Philip's baptizing is in point also. "And they both went down into the water, both Philip and the Eunuch and he baptized him, and when they came up out of the water." (Acts 8:38-39.)

These afford ample proof of immersion from the circumstances recorded as attendant upon the act, performed, such circumstances as we might expect, in case of immersion. The other mentions of baptism in the New Testament are silent as to the attendant circumstances, and the omission cannot be of any force against the meaning and use of the word to baptize. But before leaving this point let it be remembered that the Revised Version concedes much to the argument from circumstances in that it places "in" in the margin where the Old Version had "with," in the expression "with water." The American wing of the committee on revision recommended that "in" be placed in the text and that "with" be transferred to the margin in all passages where the preposition "en" occurs before the word water. These scholars were overwhelmingly Pedobaptist, there being only two Baptists on this wing of the American committee. This committee insisted that the expression "baptize with water" be made to read "baptized in water." The English wing of the committee did not object on the ground that "baptized in water" is not a correct translation of the Greek, but they thought it would be a change too radical for the present. Of the rendering "baptized in water" Dr. Schaff says: "Being more literal (*en hudati*—i. e. "in water") should have been put in the text, as recommended by the American committee." Canon Lightfoot, a member of the English committee, says: "The Hebraic or instrumental sense of *en* is indefensible." That is,

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made atonement for sin.

It is beyond all question that frequently in the Bible "soul" stands for the whole man. When it has any other meaning it is distinguished from body and spirit. The instances are too many to set down any of them here. So, when the prophet said "Thou shalt make his soul an offering for sin," and "he shall see of the travail of his soul," he meant simply that the suffering servant of God should see the result of his great sorrow, the fruit of his sacrifice, and be satisfied.

H. F. S.

Vicksburg, Miss.

Some Preachers I Know.

NO. 1.

THE NON-AFFILIATING PREACHER.

A year or more ago Dr. Leavell wrote about "Some Men of the Pew." And ever since then I hav been thinkin' of writin' about some preachers I know, for "like priest like people." And while I know that my grammar is sunburnt and that my retoric is got freckles on it, yet I kalkilate that I can tell what I know so as to be understood, and that's more 'an some of the D. D.'s can do.

(To be continued.)

"His Soul an Offering for Sin"— Isa. 53:10.

An honored brother heard one preacher say in public discourse that "Jesus gave his body as an offering for our bodies and his soul an offering for our souls," and another contends that "Christ died spiritually as well as physically," and he asks whether this view of the sacrificial offering of Christ is essential to Christian character or Baptist fellowship.

I cannot see any good to come from such distinctions. It is true that Matthew (8:17) in quoting the 4 verse of this prophecy seems to teach that what Christ suffered in our stead made it right that we should be relieved, to some extent even in this life, and completely in eternity, of all the consequences of our sins, including bodily diseases. But if one believes in "divine healing," and claims warrant for trusting in the sacrificial offering of Christ for the cure of the body as well as for the cleansing of soul and spirit, this dichotomy in redemption, cutting the atoning work of Christ into two parts and ascribing one benefit exclusively to the suffering of a special part of his nature is unnecessary and without warrant. Christ is not half God and half man, but God-man.

True, the prophet said that the soul of God's suffering servant should be made an offering for sin; that he would pour out "his soul unto death;" that Christ said in Gethsemane, "my soul is exceeding sorrowful unto death;" that Peter said, "his own self bare our sins in his own body on the tree;" yet all such statements must mean that the whole Christ, in his obedient and suffering life and in his sacrificial death,

who differ with them. In the preachin' of the Non-Affiliating preacher little things are made mountains of and mountains are reduced to molehills. He will twaddle all day over nothing and split a church to pieces over the smallest point of doctrinal contention. This class feel it incumbent upon them to defend the faith once delivered to the saints, and so they have their cutlasses always drawn, and are knifin' to the right and to the left. The world trembles when one of the gigantic Titans draws his blade, and D. D.'s had better hunt a hole. Oh what a burlesque on Christianity!

The trouble with these fellows is that they are the slaves of an ironclad literalism. The Bible is to them a book of rules. They must see a direct command for every step of obedience. "The church is sufficient, and there is no need for boards nor associations and conventions!" They are "agin 'em." They believe in sendin' money direct, an' all of 'em do—direct to their own pockets.

What are we to do with them? Why cure 'em like Dick Gardner cures his baken, by smokin' 'em. Nothin' will drive 'em away but the smoke of battle. They air awful until you put 'em to work. Fitin' for Christ aint their strong pint. They air always sick when there is fightin' to do. Work for the Master takes all the wind out their bag. They air out for self, and when self cannot be served, they air conspicuous for their exceedin' whineness.

DICK GARDNER.

Centreville.

Rev. Joseph Jacob was with us last Sunday and preached two good sermons. The church gave him an unanimous call. He accepted and begins work October 1st. I go to the Seminary in a few days.

In the last nineteen months Centreville has jumped from one Sunday and \$65.00 salary to two Sundays and \$400.00, besides doubling her membership. Woodville and Fort Adams had been without a pastor and in a disorganized condition for several years. But now they cooperate with Centreville and pay \$200.00 salary. The Board also pays \$250.00; making this a strong field. We hope to bear our own burdens soon.

Last Saturday night I closed the best meeting of my life. There were not a great number of accessions, only 28, but out of that number two old men and 18 other men from 20 to 35 years of age, besides others, were buried with Christ in baptism. I found the church with only 3 male members. It is now strong, as men of wealth came into it. The church paid me \$47.10 for my services.

Truly,

B. B. HALL.

Bro. Boone writes that the Rankin County Association will meet on Tuesday, September 30, at 10 o'clock, a. m. Parties coming from north can leave Jackson at 4 or 5 o'clock a. m. and come to D'I on the G. & S. I. R. R., get conveyance and reach Puckett in due time for the Association. We look for the editor of THE BAPTIST.

THE BAPTIST.

A New Educational Movement.

BY BOROTH ELLIS.

During this month the doors of a hundred thousand schools are opening to receive the youth of the land, the mothers and fathers and ambitious young people who must stay at home are hungering for educational opportunities. They realize that, other things being equal, position, usefulness and happiness are in proportion to culture, and they long for some practical plans that will help them to turn their spare moments into school and college terms. Complete modern life and the battle for material existence leave the world no more of the old spare-time leisure for mental and spiritual culture. And so everywhere people are hungering for intellectual food and craving mental stimulus and would be grateful for some plan that would offer guidance and help. These reflections came to me recently during a delightful outing this year at Bay View, the great summer educational center, in Northern Michigan. I found there and studied a new educational movement which I feel sure many readers of THE BAPTIST will be glad to know about.

A few years ago, Mr. J. M. Hall, a young lawyer, was at the head of a large young people's Bible class and in his desire to give the members a better prospect in life he established a reading club which soon became widely known. Others soon far and wide began calling for his plan, and to meet the growing demand for self-culture plans, the Bay View Reading Club was established. Mr. Hall still remains at the head of the work, which he directs from the headquarters on Boston Boulevard, Detroit, Michigan, and without costly publicity the organization has not only spread over this country but has entered Canada, Mexico, Germany, China and the Hawaii Islands. Mr. Hall's genius in conducting club studies is everywhere being recognized by women's clubs, of which more than three hundred and fifty have in the past fifteen months adopted the Bay View course. The plans are simple, but there is intelligent system; and history, all literature and travel are deftly joined in a reading journey of most delightful character. I learned that last year the members were on a study tour of Italy, Greece and Switzerland but this year our own country, the best of all lands, will be studied in its history, literature, art and institutions. A month will also be spent in Mexico.

During the summer I often met at the annual gatherings at Bay View the members from many States and always heard from them the most enthusiastic reports. The members were mostly like myself, bread winners, and the course has been carried on in the brief pauses of the day's occupation. But daily I heard in the elegant conversation and saw in the intelligent faces the marked transformation wrought when people read for a purpose. This is not the place to enter into a description of the plans of the Bay View reading course—a card addressed to Mr. Hall will always secure them. I am convinced more in reviv-

Braxton.

Fifteen years ago I was called to four churches before I was ordained, each church retaining her usual time of worship.

Brethren Pettigrew, S. M. Ellis and the pastor, J. R. Johnston, were the ordaining council. Since that time I have served from four to six churches each year. God's rich grace has been abundant and manifest with me this year as will be seen by the following statistics:

Our annual meetings began at Mt. Zion, Simpson county, where I have been pastor two years. We invited J. P. Williams and J. C. Farrar to preach for us but neither one came; but the good Lord used the pastor.

Results, 32 baptized and one restored who had been excluded two months previous for drunkenness. The good brethren gave the pastor \$20.00 for the week's work and doubled her contribution to missions.

At Harrisville, pastor 14 years. D. J. Miley preached for us until Wednesday evening. The meeting closed Friday with 19 baptisms and 2 at the next meeting. Paid the brother a handsome sum for his services and gave more to missions than ever before. Two excluded for drunkenness.

At Briar Hill, Rankin county, have been pastor 14 years. P. I. Lipsey preached all the week. Baptisms, 11. Paid the brother \$30.20. Large increase in missions.

At Braxton, my home church, where I have been pastor 7 years, P. I. Lipsey preached three times a day during the week. Baptized 24 and 2 previous. Paid Lipsey \$25.00; ought to have paid him \$50.00. Large increase in missions and built a magnificent church house.

At Shiloh, Covington county. General Association; baptized 12.

Westville, pastor one year; baptized 4.

Total baptisms 106. We collect mission money and pastor's salary during the cotton selling months. Each church sends annually a nice contribution to the Orphanage. Brother Rowe helped me much by coming to Braxton and preaching us a soul stirring sermon on missions.

One thing, however, we lack: I cannot persuade many of my brethren to take THE BAPTIST, for which I am very sorry.

WAYNE SUTTON.

A Reply.

BRO. SAMPLE: I find on reference to my manuscript that the sentence you allude to is marked as a quotation.

I had quoted you correctly above. I know of but one reason why this error occurred. Saving faith and salvation have been so intimately associated in my mind that I have never been able to make any distinction, the one cannot exist without

Sept. 25,

the other, they are co-ordinate.

Proof: David's request of God, "restore unto me the joy of thy salvation," Ps. LI, 12. He had not lost salvation, saving faith, but he had lost the joy of salvation by his transgressions.

The case of Zacchaeus is in point. He was chief among the publicans, a sinner, sought to see Jesus, received him joyfully, "and Jesus said unto him, this day is salvation come to this house," Luke xix.9.

Now, in answer to your questions, "They cannot believe on him of whom they have not heard."

In order to the exercise of saving faith they must hear the gospel. Paul preached it, and here it follows as condensed by himself. For I delivered unto you first of all that which I received, how that Christ died for our sins according to the Scriptures: and that He was buried, and that he rose again the third day according to the Scriptures." 1 Cor. xv.3.

W. T. STOVALL.

Deland, Miss., Sept. 13, 1902.

Reply to H. H. S.

In the last issue of THE BAPTIST a brother, H. H. S., asks of me an answer to the following query: "Is it right for a Baptist pastor to invite members of other denominations to extend the hand of Christian fellowship to a person who has joined a Baptist church?" By "a person who has joined a Baptist church," I suppose the querist means one that is yet unbaptized, though approved by a church for baptism.

Answer: There is clearly neither precept nor example in the Bible for the practice that obtains among Baptists of extending the hand of Christian fellowship to approved candidates for baptism, hence there is no scriptural ruling either expressed or implied as to who shall be invited.

The act implies nothing more or less than a joyful recognition and greeting extended to such converts as Christians, though unbaptized, and there can be no impropriety in any Christian participating in such recognition and greeting.

H. M. LONG.

Columbus, Miss., Sept. 15, 1902.

New Zion.

I am just getting up from a hard spell of chronic malaria. The attack came just a few days before our meeting was to begin at Chester. Brother Tull, the Duran Bishop, came, and preached to the delight and satisfaction of the entire congregation, and won the hearts, love, and confidence of my people.

Bro. Tull has placed me under many obligations to him for his kindness; and I join in with the people of Chester, in a strong desire; that in the near future, he may see his way clear to come and preach for us another week. We baptized six at the close of the New Zion meeting.

Success to "THE BAPTIST," the best paper in the world for Mississippi Baptists.

W. H. H. FANCHER.

1902.

THE BAPTIST.

The JONES-KENNINGTON

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SPECIAL BARGAINS FOR AUGUST.

Fine Silky Dimities, beautiful designs and colors, worth 20c, August price a yard - 10c	Ladies and Gents silk warp twill Umbrellas, worth \$1.50, August price each \$1.19	Large size Mosquito Canopies on copper frame, worth \$2, August price.....\$1.30	Ladies' Swiss Ribbed Vests with silk tape neck and arms, worth 15c, August price.....10c
Fine Sheer White Lawn, worth 18c, August price a yard.....10c	Figured Batiste, worth 8c, August price a yard.....4 1-2c	Family Sheetings full 90 inches wide, worth 25c, August price a yard.....19c	Batiste Corsets, 4 hook, pink, white or blue, worth 75c, August price a pair.....35c
Swisses and Tissues, worth 50 and 75c, August price a yard.....19c	Ladies' plain Hemstitched Handkerchiefs, pure linen, August price each.....5c	Ladies Mercerized Silk Vests worth 35c, August price each22c	Men's dollar Madras Shirts August price69c

On August 4th we place on sale our Fall Line of the Famous Punjab Percales. These Percales are Full Yard Wide and very best quality. Send for samples.

JONES-KENNINGTON DRY GOODS CO., Jackson, Miss.

Outline of a Sermon.

[On the second Sabbath Rev. G. A. Guice, pastor Methodist Church, preached from the text—"And ye shall be witnesses unto both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth."—Acts 1-8.]

And ye shall be witnesses; not you may be.

The witness must know something. You would not put a witness on the stand, if he knew nothing. One to be a witness for Christ must know Christ. The witness must be a truthful witness. If his reputation for truth and veracity can be questioned the opposing lawyer will impeach him.

The Christian must be truthful in his life, character and walk.

The witness must be a willing witness, i. e., willing to testify for his Master on all occasions. If you had a witness that would save all your possessions, if he would only testify, and he absolutely refused, he would be of no use to you, and if he were the only one that knew the facts, you would fail to save your earthly possessions. If a man knows Christ as his Savior, and could testify for him and does not, he is not a good witness. A witness must be fearless. If you had a witness that knew facts and for fear of bodily harm should refuse to testify, he would be a sorry witness.

A witness for Christ should not be afraid of the sneers and jeers, and thus fail to speak out for Christ. God does not want a coward for a witness. A

witness is not to be too willing, jumping up on all occasions and boastfully making assertions. Let them testify more by what they do, than what they say, God demands it of us; says we shall be his witnesses. We must testify by our lives. Our lives must be clean. Where must we testify? In Jerusalem, Judea, Samaria and to the uttermost parts of the earth. This is in your own church, in your own home, in your own town, or vicinity, in your own country. There was an influential lawyer living in a town and the Presbyterian minister was anxious to get him into his church and converted. He shaped his sermons to suit his case; time went on and one Monday morning he received a note from this lawyer to call at his office. He asked him what he had said in his sermon the day before that convicted him of sin. He told him nothing that he had said did it; that it was the life of a poor woman. It was raining yesterday, and this poor woman had no umbrella and I escorted her under mine. When I went to leave she wished the Lord might bless me and save my soul. This woman had been to church every time I had been for the past ten years, and it was her Christian life, as a witness for God, that caused the conversion of that man.

We are either testifying for God or against Him.

W. H. PATTON.

Tula.

Following the Chickasaw Association

which met with this church, we held services for three days, which resulted in eleven additions by baptism, and three by letter. There was a household baptism—father, mother and daughter.

Four were baptized into this church one month ago, making a total of 15 by baptism, this summer. If all the associational meetings were spiritual, it would be easy to have a meeting at the close.

W. I. HARGIS.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

THE HOME

A Universal Genius.

Good news from heaven the bring.
Glad tidings to the earth they sing.
To us this day a child is given.
To crown us with the joy of life.
—Martin Luther (sixteenth century)

A Merrie Christmas to you,
For we serve the Lord with mirth
And we carol forth glad tidings
Of our Holy Savior's birth.

So we keep the golden greeting,
With its meaning deep and true,
And wish "a Merrie Christmas"
And a happy New Year" to you.

To the Sisters of Yazoo
Association.

In a very short time our Association will be in session and our work will be before the assembled brethren. Sisters, what have you accomplished this year? Are individuals for the Master? What have you done as a society organized to carry out our Lord's command, "Go ye and teach nations whatsoever I have commanded you." Tis a blessed privilege that we have in helping to carry the Gospel to every land. Have we let an opportunity pass in the last year that we should have used to send the Gospel to every land? Sister, ask yourself this question and answer prayerfully.

I have sent out this week blanks for the quarter's report; let all report promptly so as to have a good report. Sisters, need your year's report to me by my report from the Association. I hope all will send in the reports promptly.

Sisters, I find it impossible to attend the Association this year, so we will not have our meeting this year, much to my sorrow.

If I should be your vice-president next year, I intend to be a better one, by the help of our Lord, and I want your prayers that I may see my duty to you better and be able to do it.

Let each resolve in her heart that she will do better work in the coming year than in the past. May God's blessing be with each sister in this Association.

MISS BELL STIGLER
Vice-Pres. Yazoo Association
Lexington, Miss., Sept. 19, 1892.

Want your moustache or beard a beautiful brown or rich black? Use

Buckingham's Dye

50cts of druggists or R. P. H. & Co., Nashua, N.H.

Cures Eczema, Itching, Hives, etc. Especially for old, chronic cases. Botanic Blood Balm. It gives a healthy blood supply to the affected parts, stops the awful itching and burning, etc. Druggists: S. L. Sampson, I. M. Peppard by writing Blood Balm, Atlanta, Ga. Describe trouble and medical advice sent in sealed letter.

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25¢ \$1.00 MONEY BACK IF YOU WANT IT.

BEST AND CHEAPEST ANTHSEPTIC.

BEST ALL-ROUND MEDICINE.
Mr. F. C. Parker, Hillsdale, La., says: "Royaline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to ease pain. If you want it weak, the others, add water to suit and save your money. Sold by druggists and dealers in medicines.

For Constipation, Biliousness and Headache. Panol Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

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KRANICH & BACH, Conover, Cable, Schubert, Wellington and Kingsbury Pianos.
Chicago Cottage, Estey and Burdette Organs.

Also, Agents for the Kimball Pipe Organs and Wellington Typewriters.

The KRANICH & BACH PIANO has received the First Premium at more World's Fairs than any other piano made.

Sold on easy terms, or cheap for cash; 10 per cent discount to all ministers.

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Your Liver
Is it acting well? Bowels regular? Digestion good? If not, remember Ayer's Pills.

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Vice-Pres. Yazoo Association
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SCALDS. COLIC. CRAMPS.
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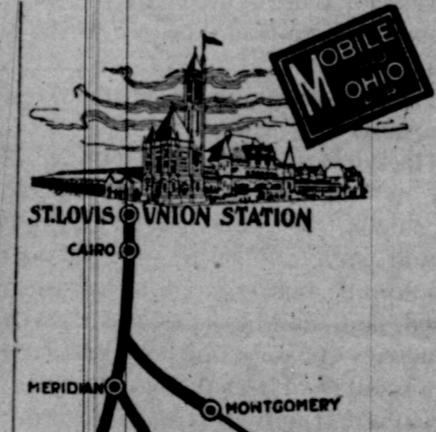
BROOKLYN, N.Y., Feb. 25, 1885.
The box of Dr. Tichenor's Antiseptic received many thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.

GEORGE ROBERT CAIRNS,
Baptist Evangelist.

MILNER, Ga., Sept. 15, 1898.

I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.

ROBERT P. MARTYN,
Pastor M. E. Church.



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1902.

THE BAPTIST.

Associational Meetings.

West Judson—Fellowship, Sept. 2.
Tippah—Mt. Moriah, 4 miles northeast of Ripley, Sept. 3.

Lebanon—Laurel, Sept. 3.

Oxford—Bethany, Sept. 11.

Copiah—Smyrna, 10 miles west of Hazlehurst, Sept. 11.

Pearl River—Cedar Grove, Marion county, 4 miles north of Columbia, Friday, September 12.

Columbus—Macon, Sept. 12.

South Mississippi—Mt. Vernon, Sept. 13.

Judson—Fellowship, Sept. 16.

Chickasaw—Tula, Sept. 16.

Zion—Eupora, Sept. 17.

Tishomingo—Corinth, Sept. 19.

Tallahala—Beulah, 10 miles east of Laurel, Saturday, September 20.

Mt. Pisgah—Sardis, Sept. 20.

Bethel—Bay Springs, 20 miles north of Purvis, Marion county, Saturday, September 20.

Chickasaw—Shubuta, Sept. 24.

Union—Piedmont, Sept. 25.

Boguechitto—Bala Chitto, 7 miles east of Magnolia, Sept. 26.

Red Creek—Midway, Marion county, 14 miles northwest of Purvis, Saturday, September 27.

Yazoo—Bethel, 9 miles west of Vaughans, Oct. 1.

Calhoun—Banner, Oct. 1.

Sunflower—Refuge, Oct. 2.

Rankin County—Clear Creek Baptist Church, Tuesday before 1st Sunday in October, 10 a.m.

Strong River—Galilee, 16 miles east of Hazlehurst, Oct. 4.

Liberty—Centre Grove, 16 miles east of Meridian, Oct. 4.

Lawrence County—Bethel, 3 miles south of Monticello, Oct. 4.

Ebenezer—Corinth, Perry county, 8 miles south of Morriston, Saturday, October 4.

Chester—Poplar Creek, 4 miles south of Sibleton, Oct. 4.

Oktibbeha—Good Hope, Neshoba county, 5 miles west of Philadelphia, Saturday, October 4.

Deer Creek—Bethel, 7 miles from Heathman, Oct. 7.

Aberdeen—Pleasant Grove, Oct. 7.

Yalobusha—Spring Hill, 3 miles west of Oakland, Oct. 9.

Central—Jackson, 2nd Church, Oct. 9.

Mississippi—Bethel, Oct. 10.

Pearl Leaf—Bunker Hill, Oct. 11.

Hobochitto—Olive, 5 miles west of Lumberton, Saturday, October 11.

Louisville—Plattsburg, 17 miles south of Louisville, Oct. 11.

Salem—Fellowship, near Heidelberg, Saturday, October 11.

Bethlehem—Mt. Vernon, 5 miles south of Meridian, Oct. 11.

Coldwater—Peach Creek, 9 miles west of Sardis, Oct. 15.

Carey—Hamburg, Oct. 15.

Kosciusko—Macedonia, 10 miles north of Kosciusko, Oct. 17.

\$1.00 a bottle. All druggists.

Ask your doctor what he thinks of this grand old family medicine. Follow his advice and we will be satisfied.

If you are bilious or constipated, use the old, tested, tried and true Ayer's Pills. Gently laxative.

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Don't forget that it's Ayer's Sarsaparilla that will make you strong and hopeful. Don't waste your time and money by trying some other kind. Use the old, tested, tried and true Sarsaparilla.

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\$1.00 a bottle. All druggists.

THE B. Y. P.

W. P. PRICE, EDITOR.

Bible Readers' Course

PART I. THIRTY YEARS OF PREDICTION.

Wed. 1. Jesus Creator and Re-
sider. Luke 1:1-18. Compare Gen. 1:1-
1:12-17.Thu. 2. Birth of John the Baptist
Promised (v. 18). Luke 1:1-25. Compare
1 Sam. 1:27-28.Fri. 3. Birth of Jesus Promised
Luke 1:26-38. Compare Rom. 1:2-12.Sat. 4. Birth of Jesus Promised
Sept. Matthew 1:18-25. Compare
Isa. 7:14.Sun. 5. Prayer Meeting. A Se-
lection. John 21:15-25. S. S. Joshua
Encouraged. Joshua 1:1-12.Remember Oxford Nov. 12,
13, 14!Let every union send a fu-
gation!Let every church in the State
send representatives!Let us have the best con-
vention ever held in the State!Let every one who appears on
the programme prepare to
appear on the platform.Pastor Colton and his
helpful co-workers at Utica have
organized a union and are go-
ing to push the Christian Culture work.Clinton has the largest
union in the State and they are
going to take all the Christian Culture
work—daily readings, morn-
ing studies and all.Brooksville, under the
leadership of their scholarly and
consecrated young pastor, Dr. D.
B. Allen, will organize to do the
Christian Culture work as
early date.Life, our pace would be quick-
ened many fold."After the Fathers the Children" is the impressive subject
that the Corresponding Secretary, Rev. Walter Cally, will use
to stir the workers in Ill. at their
State Convention, at Alton, Oct.
23 and 24. He will of course be
with us at Oxford, whose presence
alone will make it worth
our time to attend the conven-
tion.Georgia claims, and has so far
made the claim good, to be the
banner State in the B. Y. P. U.
work, not only in the South, but
in America. Good for Georgia.But it could have been Mississ-
ippi just as easily—why not?And why not yet? We need it
just as much; and have just as
much religion and sense over
here as they have over there. Let
Mississippi pastors lay this mat-
ter to heart.Beginning Oct. 1st, the Bible
Reader's Course, will give us six
months with those grand old
Baptists of the first century—
Matthew, Mark, Luke and John.See the first week's reading
above—and then read them. If
the pastors would call their people's
attention to this, and then
organize a class, to meet
from house to house, once a
week, or in the church, or in
the pastor's home, or some-
where else, it would put new life
into many a dead church. Try it,
before you deny it anyhow.The latest from the bish-
op at Laurel is that they are
about to swing into line with the
best but me-
mber.Oxford proposes to keep
ancient and honorable recess
hospitability, when the unions
come up from the four cor-
ners of the State, come up to take coun-
sel for the extension of the As-
ter's kingdom.The dates of sale are October 3, 4, 5
and 6, and tickets are good to return on
or before October 15, 1902, with provi-
sion for an extension to November 3, 1902,
by depositing same with Joint Agent at
Washington.The arrangement also provides for one
stop-over at any point en route by de-
positing the ticket with the Railroad
Agent at point of stop-over.Never in the history of railroads in the
South have such liberal arrangements
been made, and it is expected that the
number of excursionists will be very
large.The Queen & Crescent Route will ar-
range for special Sleeping Cars to run
through to Washington to accommodate
patrons of its line, and all meals will be
furnished, upon application, by any repre-
sentative of theIn order that ample accommodations
may be provided, special request is here-
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other method can the railroad officials
arrive at the number of cars required.The attractions of the capital are too
numerous to mention in detail, but it is
notorious that no other city in this country
affords so many opportunities to the
visitor and sight-seer. The Congressional
Library contains the finest exhibit
of art and literature in the world. The
building itself is accounted one of the
finest in the world. The Capitol building
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good citizen. The White House and
grounds are among the most attractive
in the world. The Smithsonian Institute
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any exposition ever produced. The
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by made that the home ticket agent beSick Made Well;
Weak Made StrongMarvelous Elixir of Life Discovered by
Famous Doctor - Scientist That
Cures Every Known Ailment.Wonderful Cures Are Effected That Seem Like
Miracles Performed—The Secret of Long
Life of Olden Times Revived.THE REMEDY IS FREE TO ALL WHO SEND
NAME AND ADDRESS.After years of patient study, and delving
into the dusty record of the past, as well as following modern experiments
in the realms of medical science, Dr. James W. Kidd, 43 Baltes building, Fort
Wayne, Ind., makes the startling an-
nouncement that he has surely discov-The population of Washington is made
up of persons not only from every State
in the Union, but there are domiciled
within the city representatives of every
nation of importance on the face of the
earth. Strange costumes and unfamiliar
faces and figures are as common in Wash-
ington as cotton blooms are in Mississ-
ippi.

New York comprises all the features of

a vast commercial, manufacturing and

seaport city. There may be seen the evi-
dences of vast wealth and the squalid

surroundings of pauperism.

To visit these two great centers is to
gain a knowledge of the world not
dreamed of by the ordinary individual
who has spent a lifetime in his home sur-
roundings.

Such an opportunity as is afforded by

this excursion may not again be offered
for several years.

DR. JAMES WILLIAM KIDD:

ered the elixir of life. That he is able,
with the aid of a mysterious compound,
known only to himself, produced as a re-
sult of the years he has spent in searching
for this precious life-giving balm, to
cure any and every disease that is known
to the human body. There is no doubt
of the doctor's earnestness in making his
claim, and the remarkable cures that he
is daily effecting seem to bear him out
very strongly. His theory which he ad-
vances is one of reason, and based on
sound experience in a medical practice of
many years. It costs nothing to try his
remarkable "Elixir of Life," as he calls it,
for he sends it free to anyone who is a
sufferer, in sufficient quantities to con-
vince of his ability to cure, so there is ab-
solutely no risk to run. Some of the
cures cited are very remarkable, and but
for reliable witnesses would hardly be
credited. The lame have thrown away
crutches and walked about after two or
three trials of the remedy. The sick,
given up by home doctors, have been re-
stored to their families and friends in
perfect health. Rheumatism, neuralgia,
stomach, heart, liver, kidney, blood and
skin diseases and bladder troubles dis-
appear as by magic. Headaches, back-
aches, nervousness, fevers, consumption,
coughs, colds, asthma, catarrh, bronchi-
tis and all affections of the throat, lungs
or any vital organs are easily overcome
in a space of time that is marvelous.Partial paralysis, locomotor ataxia,
dropsy, gout, scrofula and piles are
quickly and permanently removed. It
purifies the entire system, blood and tis-
sues, restores normal nerve power, circu-
lation, and a state of perfect health is
produced at once. To the doctor, all
systems are alike and equally affected by
this great "Elixir of Life." Send for the
remedy today. It is free to every suf-
ferer. State what you want to be cured
of, and the sure remedy for it will be sent
you free by return mail.

Red River Division.

Every appliance known to modern car
building and railroading has been employed
in the make-up of this service, including

Café Observation Cars,

under the management of Fred Harvey.
Full information as to rates and all details ofa trip via this new route will be cheerfully
furnished, upon application, by any repre-

sentative of the

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contains more curious and interesting

features than can be found in any building

in this country outside of Wash-
ington.

at Silver Creek, Lawrence county, Miss.

Having trusted the Savior on August

7, 1895, she joined Ebenezer Baptist

Church and two days later was baptized

by Jno. P. Culpepper, the pastor. For

seven years the Master allowed her to

serve Him on earth. Her service was

1902.

THE BAPTIST.

Deaths.

Applewhite.

God is still calling His children home.
On August the 31, the summons came to
Sister Clara Applewhite, wife of Bro.
Thomas Applewhite, of Caseyville, Miss.,
and called her to her eternal home.He professed faith in Christ and united
with the Baptist church at Plantersville,
August, 1898, and till death lived an ex-
emplary life, being obedient to all duties
assigned him in the home circles. He
had the very best available medical at-
tention, as well as the attendance of his
faithful parents, devoted sister and kind
friends. He died of a sudden attack of
malignant appendicitis.He was a daughter of Bro. John Her-
ring, of Franklin county, and was mar-
ried to Bro. Applewhite about thirteen
years ago. She lived a Christian about
all her life, having united with the Meth-
odist church early in her life and with the
Baptist church some twelve years ago.
Her connection with our church has been

WOMAN'S WORK

Woman's Central Committee

Mrs. H. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

TO THE SISTERS OF RANKIN COUNTY ASSOCIATION

sociation which meets at Puckett on the 30th inst. I feel grateful to God that I have been permitted to work with such a noble band of Christian women as the Woman's Missionary Union of our State.

In conclusion, may I not ask, that you all sometimes remember me at the throne of grace?

Yours with love,
(Miss) CLARA BOYD.

Goshen Springs, Miss., Sept. 12th, 1902.

The Guinness Brewing Co., of Dublin, Ireland, which brews upward of 2,000,000 barrels of beer annually, and which paid a tax of \$3,890,000 upon that article to the British Government last year, reports to its stockholders that its profits for the year ending June 30 last, were \$4,200,000, an increase of 7 1/2 per cent. over the previous year.

From these profits \$500,000 was reserved for capital and contingent accounts, \$150,000 for depreciations and \$240,000 was carried to surplus. The regular preferred charges were paid, also 20 per cent. to ordinary stockholders. The ordinary stock received 1 per cent. more than in the previous year, and four per cent. more than in 1895—Wine and Spirit Gazette.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Bred to the Standard, also for Health, Vigor and Egg Production. Four yards, plenty of exercise, proper food and chicks have unlimited range.

BARRED ROCKS

Courteous treatment, prompt attention to orders and good value for your money is MY MOTTO.

EGGS \$1.50 Per Setting.

W. R. TATE, - Goodman, Miss.

Womanette

Cures all diseases peculiar to the Female Sex. Sold under a guarantee. Send us your name and we will be glad to send you a copy of our testimonials.

ONES MEDICINE CO., Jackson, Miss., Mississippi.

SPECIAL STANDARD QUALITY AT FACTORY PRICES.

Write to THE BAPTIST,

JACKSON, MISS.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure and appendicitis, by regulating the Liver, Stomach, Bowels and Kidneys. 50 cents and \$1.00 a bottle at druggists.

Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

KEEP THE BABIES WARM THIS WINTER.

It is cheaper than Doctors' bills, not to mention the work and worry of the Wife.

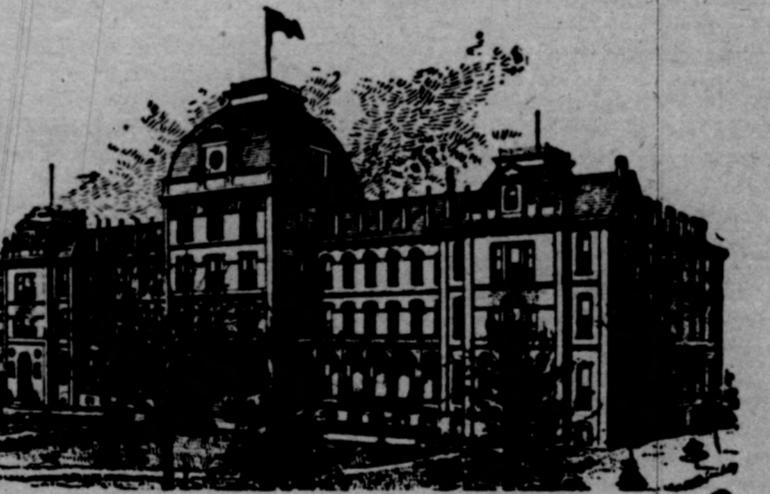
We ship GOOD COAL for both the Household and Factory; also Blacksmith Coal and Foundry Coke.

A Single Carload at Wholesale Price—direct from the Mines.

Write for Quotations and Freight Rates.

Muscogee Coal Co.,

415 Chalifoux Bldg., BIRMINGHAM, ALA.



JUDSON INSTITUTE,

Marion, Alabama.

FIRST BAPTIST COLLEGE EXCLUSIVELY FOR YOUNG WOMEN IN THE UNITED STATES.

Faculty.

Twenty-six officers and teachers from best colleges and conservatories in Europe and America. Teachers selected for technical skill, moral worth, social excellence and Christian devotion.

Courses of Study.

Regular college courses in Literary and Scientific Departments. Music, including Pipe Organ, Piano, Voice and Violin; Art and Elocution. Special attention given to the study of the Bible and Missions.

Equipments.

Commodious Buildings, lighted with electricity, abundantly supplied with excellent artesian water on every floor; hot and cold baths and modern conveniences. Libraries, Reading-Room, Laboratory, Gymnasium, Art Studios, etc., admirably equipped.

Patronage.

Two hundred and twenty pupils, representing twelve States; 185 boarders. Our pupils come from best Christian families.

Expenses.

The Judson is not a cheap school, but offers the best and charges a reasonable price. Tuition free to daughters of active ministers of the Gospel, and reduced rates for board.

Sixty-fifth Annual Session begins September 25, 1902. For catalogue address President ROBERT G. PATRICK, D. D., Marion, Alabama.

TEMPERANCE.

BY W. H. PATTON.

How I Shall Vote and Why.

BY JAMES W. DURHAM.

I shall vote. It is my duty to do so. I should help secure and maintain good government. My efforts to do this are represented by my ballot. If I neglect to vote I make myself responsible for all the consequences of bad government to the extent that they might have been prevented by my ballot. If I vote I give my consent to what the party for which I vote stands for. My ballot is sacred. I dare not treat it lightly. The safety of the whole depends upon the integrity of the parts. I am a part. I must vote.

The licensed liquor traffic is, then, ladies and gentlemen, the basal issue in American politics. Prohibition is its only solution. The Prohibition party is the only party that dares champion the cause. I shall vote with it.

Since I am morally bound to vote and must vote for a party, I shall vote for the party advocating the greatest principle. The Prohibition party, in affirming that the destruction of the licensed liquor traffic is the next step in the world's progress, advocates a principle upon the solution of which depends the solution of nearly every other problem of the immediate nation. I shall vote for it.

I cannot vote for the Democratic or Republican party, because their policies prove them unwilling or unable to attempt a solution of this basal issue.

I cannot vote for these parties because they are indifferent in their attitude toward the traffic. Indifferent, did I say? No, would that they were! But they give us a license system proposing to regulate the traffic and at the same time to raise a revenue from it. With all due respect to its donors, I must say, the license system is undoubtedly the most inconsistent fraud ever perpetrated upon a civilized people. In what way does it regulate the traffic? It has not stopped the increase in the consumption of liquor and consequent lawlessness. It has made the saloon more respectable, hence more dangerous; increased its political prestige till the creature has become master of its creator.

If prohibitory laws cannot be enforced and our government must have a revenue, why not

repeal laws against counterfeiting; license men to counterfeit money and thus produce a revenue? Why not repeal the laws against theft and for a portion of their boggle license men to steal, and thus raise a revenue? The loss of a few goods by licensed thieves would not be half so bad as the loss of both life and property by the licensed liquor traffic.

To legalize any evil for the sake of revenue is an abomination that should be abhorred and anathematized by every virtuous being in God's universe. I shall be man enough to say so by my ballot.

The licensed liquor traffic is, then, ladies and gentlemen, the basal issue in American politics. Prohibition is its only solution. The Prohibition party is the only party that dares champion the cause. I shall vote with it.

My vote for Prohibition will not be thrown away. It would not be thrown away if I were the only man in America who voted for the withdrawal of governmental protection from the saloon, for I will throw it like a barb of fire into the bloody dragon that is sinking its fangs into the hearts of myriads of our people. I will throw it like a wall of adamant around my home to protect it from the curse of rum. I will throw it like a shield of heavenly temper strong between my country and the red-handed tyranny that would seek to destroy it. I will heat it red hot in the furnace of faith and prayer and hurl it like a thunderbolt at the demon that tries to transform our children into thugs and thieves and drunkards and harlots. If that be throwing it away, away it goes! But it shall go for a moral principle; for an industrial reform of every class; for the interest of society and humanity; for my home, my country and my God!

I cannot vote for these parties because they are indifferent in their attitude toward the traffic. Indifferent, did I say? No, would that they were! But they give us a license system proposing to regulate the traffic and at the same time to raise a revenue from it. With all due respect to its donors, I must say, the license system is undoubtedly the most inconsistent fraud ever perpetrated upon a civilized people. In what way does it regulate the traffic? It has not stopped the increase in the consumption of liquor and consequent lawlessness. It has made the saloon more respectable, hence more dangerous; increased its political prestige till the creature has become master of its creator.

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Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used

DEAR MADAM:

Please Read My Free Offer

Words of Wisdom to Sufferers from a

Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the

All of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. It has nothing to sell. Tell other sufferers of it; that is all I ask. It cures一切, pain or disease.

If you are having down pains as from approaching danger, pain in the back and bowels, creeping sores, female complaints of every nature. It saves worry and expense and the unprofitableness of having to reveal your condition to others.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and

will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

PATTON & WHITE

Are the Largest Dealers in
Pianos and Organs in the State.

THEY SELL THE FOLLOWING CELEBRATED

PIANOS and ORGANS

BALDWIN,
KIMBALL,
HOBART M. CABLE,
HAMILTON,
ELLINGTON,
HOWARD, and others.

KIMBALL, Reed and Pipe,
CHICAGO COTTAGE,
BURDETT,
VOCALION Church Organs,
than which there are none better.

Write them for Catalogues with Prices and Terms.

Special inducements to cash purchasers for the summer.

20 per cent. off when mentioning this paper.

318 E. CAPITOL ST., JACKSON, MISS.

FRISCO SYSTEM
—FOR—

Indian and Oklahoma Territories,

Arkansas and Texas.

FINEST NEW FARMING LANDS.

Wheat and Cotton Grow Side by Side.

LOW RATES TWICE A MONTH.

Write for Descriptive Literature.

J. N. CORNATZAR, Div. Pass. Agent, Memphis, Tenn.

Dyspepsia Cured.

If you want to be cured of Dyspepsia all you have to do is to write us about it. MOON'S DYSPEPSIA CURE has no equal. It arouses a Torpid Liver, acts gently on the Kidneys, purifies the blood, instantly relieves Sick Headache. It is in a liquid form, thereby preventing evaporation of the most essential ingredients.

Do you want to be cured? If so, write us.

MOON'S MAGNETIC MEDICINE CO., Chattanooga, Tenn.

Personal.

—Gov. Longino very wisely decided to call an extra session of the legislature to adjust cotton insurance laws.

—Rev. J. A. Lee, after a rest of a month in Kentucky, has returned to his work with the St. Chas. Avenue Church, New Orleans.

—Rev. M. R. Cooper has spent the summer's vacation in evangelistic work in Virginia, with fine success. He expects to visit Mississippi soon, to visit old friends.

—Rev. Joseph Jacobs, who served so efficiently as supply for pastor E. H. Hall at Kosciusko, is now the settled pastor at Centerville, succeeding pastor B. E. Hall who did a fine work there.

—Dr. A. J. Holt, formerly of Texas, but who has been secretary of missions in Tennessee for the last few years, has accepted a call to the pastorate of the Nacogdoches Baptist Church, Tex.

—Rev. R. W. Merrill will leave Sulphur Springs, and accept the care of the First Baptist Church, Lufkin, Tex. Dr. J. H. Boyett, of Maysville, Ky., will succeed him at Sulphur Springs.

—Rev. G. W. Smith, Jolly, writes that the Aberdeen association which meets on Oct. 7, meets 7 miles south east of Pontotoc. This brother had a good day at Mt. Olive on 1st Sunday, leaving six members.

—Rev. W. E. Tynes, well known in Mississippi, but for several years resident in Texas, is contemplating a return to his native health. His services might be secured by anyone who needs assistance in revival meetings. He is a fine preacher and has gifts in evangelistic work. He can be addressed at Brenham, Tex.

—Dr. Lowrey writes:—"While the first day's attendance was not equal to the first day of session before last, the students have been coming in every day and we now have 232, which is the largest enrollment ever known at this period of the session. We enrolled 234 in session, hence we are now within 1 of last session's entire enrollment and this is only the 4th day of the session. We are crowded with work and full of hope."

—Harris' Bus. College, Jackson, Mississippi, secures a greater per cent of its students good positions, than any other business college. Why don't you take a course with them, and let them pay you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

Terrible Cancer of the Neck Heals to the Combination Oil Cure.

BANDERA, TEXAS, April 15, 1902.

Dr. D. M. Bye Co.: My cancer is cured up after one month's treatment of your Combination Oil Cure. At first I could not easily believe it was getting better when my folks would say it was. I had some little faith in it. But, thanks be to God, it has cured me and saved me untold suffering. I will heartily recommend it wherever I go.

Very gratefully,

Age 71 years. J. A. NEAL.

ERLIN. The Combination Oil Cure, cancer, tumors, piles, eczema and all diseases was discovered by Dr. D. M. Bye. Thousands have been cured in the last ten years. Readers having friends afflicted should cut this out and send it to them. Free books and papers will be sent to those interested. Call in or address DR. D. M. HYB CO., Box 462, 171 Main street, Dallas, Texas.

Frank Stockton tells a delightful fish story. A gentleman asked a question of a boy who was fishing. The boy mumbled an indistinct response.

—“Why don't you speak plainly?” said the gentleman. “What have you in your mouth?” “Wums, wums for bait,” answered the boy.

“That was the first instance I ever knew,” remarked Mr. Stockton, in telling the story, “of anybody speaking with bated breath.”—The American Weekly.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of “Advice to Mothers.” See ad. in this paper.

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